

# Book: "Theory and Practice in Epicurean Political Philosophy" by Javier Aoiz & Marcelo Boeri

Post by "Cassius" of September 9, 2024 at 3:32 PM

I think that Don is correct.

I also think that it is very tricky to analyze the full context of VS7m which Bailey translates as "VS07. It is hard for an evil-doer to escape detection, but to be confident that he will continue to escape detection indefinitely is impossible."

Don any comment on the "evil-doer"?

My general comment would be that [PD35](#) repeats what Don has already quoted, but also it is very tricky to identify just exactly what an "injustice" is. It is tempting to say that "injustice" is "anything we disapprove of," but the [Principal Doctrines](#) make clear that justice is very circumstantial, and changes with conditions, so I would say that it's very easy to draw an overbroad interpretation of this entire issue. As you say, in the end it all comes down to a full evaluation of all consequences.

[PD35](#). It is not possible for one who acts in secret contravention of the terms of the compact not to harm or be harmed to be confident that he will escape detection, even if, at present, he escapes a thousand times. For up to the time of death it cannot be certain that he will indeed escape.

[PD36](#). In its general aspect, justice is the same for all, for it is a kind of mutual advantage in the dealings of men with one another; but with reference to the individual peculiarities of a country, or any other circumstances, the same thing does not turn out to be just for all.

[PD37](#). Among actions which are sanctioned as just by law, that which is proved, on examination, to be of advantage, in the requirements of men's dealings with one another, has the guarantee of justice, whether it is the same for all or not. But if a man makes a law, and it does not turn out to lead to advantage in men's dealings with each other, then it no longer has the essential nature of justice. And even if the advantage in the matter of justice shifts from one side to the other, but for a while accords with the general concept, it is nonetheless just for that period, in the eyes of those who do not confound themselves with empty sounds, but look to the actual facts.

[PD38](#). Where, provided the circumstances have not been altered, actions which were considered just have been shown not to accord with the general concept, in actual practice, then they are not just. But where, when circumstances have changed, the same actions which were sanctioned as just no longer lead to advantage, they were just at the time, when they were of advantage for the dealings of fellow-citizens with one another, but subsequently they

are no longer just, when no longer of advantage.